

# Easter Day

2024



*cover photo by Jim Colby: St. Luke's Resurrection window*

St. Luke's Episcopal Church  
Jamestown New York

# THE SUNDAY OF THE RESURRECTION

## EASTER DAY MARCH 31, 2024

*We welcome you this morning to St. Luke's Episcopal Church. If you are visiting for the first time, or are looking for a church home, please fill in a pew card and place it in the offering plate. Children may enjoy a "Children's Activity Bag" (ask an usher) for use during the service. At the time of Communion, all are invited to God's Table. All are welcome!*

### 8:00 & 10:00 A.M. Festival Holy Eucharist Rite II

*We invite you to begin your worship in silent meditation as the prelude is offered.*

**Prelude** *Capriccio in D Major, mvt 2 & 3*  
*La Gallina*  
*Te Deum Prelude*

-Böhm  
-Merula  
-Charpentier

**Entrance Hymn # 207** *Jesus Christ is risen today*

-Blue Pew Hymnal

*Jesus Christ is risen today, Alleluia!  
our triumphant holy day, Alleluia!  
who did once upon the cross, Alleluia!  
suffer to redeem our loss. Alleluia!*

*Hymns of praise then let us sing, Alleluia!  
unto Christ, our heavenly King, Alleluia!  
who endured the cross and grave, Alleluia!  
sinners to redeem and save. Alleluia!*

*But the pains which he endured, Alleluia!  
our salvation have procured; Alleluia!  
now above the sky he's King, Alleluia!  
where the angels ever sing. Alleluia!*

*Sing we to our God above Alleluia!  
praise eternal as his love; Alleluia!  
praise him, all ye heavenly host, Alleluia!  
Father, Son, and Holy Ghost. Alleluia!*

*Presider* Alleluia. Christ is risen.  
*People* **The Lord is risen indeed. Alleluia!**

*Presider and People* **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

**Gloria, spoken at 8am, sung at 10am**

-S278, Pew Hymnal

*Glory to God in the highest, and peace to God's people on earth.  
Lord God, Heavenly King, Almighty God and Father,  
We worship You, we give you thanks, we praise you for Your glory.  
Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,  
You take away the sin of the world, have mercy on us.  
You are seated at the right hand of the Father, receive our prayer.  
For You alone are the Holy One, You alone are the Lord,  
You alone are the most high, Jesus Christ, with the Holy Spirit,  
In the glory of God the Father. Amen.*

#### The Collect of the Day

*Presider* The Lord be with you.  
*People* **And also with you.**  
*Presider* Let us pray.

*Welcome! A special thanks to the Chadakoin Chamber Ensemble for providing special music for our Easter Service:*

*Boaz Mechum, Violin, Aaron Mechum, Violin, & Amanda Majtan, Cello.*

*It is our hope that these explanatory notes in the outer margin will help introduce our service to newcomers and guide all who pray without distracting our worship.*

The service of Holy Eucharist is divided into two parts: The Liturgy of the Word and the Holy Communion. The Liturgy of the Word begins with a procession.

From our daily lives, we have all proceeded here to worship and though you may be standing in place, the procession is the symbol of the whole Church under the sign of the cross marching to heaven.

In the 11th Century the *Gloria in Excelsis* came into normal use. The *Gloria in Excelsis* dates to the fourth century, with many variations in the early texts. The hymn begins with the song of the angels from Luke 2:14.

Following the *Gloria*, the

Presider says the Collect of the Day, which is a short prayer, constructed from an invocation, a petition, and a pleading of Christ's name or an ascription of glory to God. The term Collect comes from the "collecting" of petitions of the members of the congregation.

Most of the collects in the *Book of Common Prayer* come from medieval sources and some are original compositions by the Archbishop of Canterbury Thomas Cranmer, author of the first *Book of Common Prayer* (1549).

Every time and place that God's people gather as a community at worship, the Word of God is read and heard. The public reading of the scriptures is the focal point of the Liturgy of the Word.

The congregation typically responds to the first reading by reciting a psalm together.

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

### The Lessons

#### A Reading from the Acts of the Apostles (10:34-43).

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

*Reader* The Word of the Lord.

*People* Thanks be to God.

**Psalm 118:1-2, 14-24**, spoken in unison at the 8am, sung at 10am - Insert

**<sup>1</sup> Give thanks to God who is good; \***

**God's mercy endures for ever.**

**<sup>2</sup> Let Israel now proclaim \***

**"God's mercy endures for ever."**

**<sup>14</sup> God is my strength and my song \***

**and has become my salvation.**

**<sup>15</sup> There is a sound of exultation and victory \***

**in the tents of the righteous:**

**<sup>16</sup> "The right hand of the Most High has triumphed; \***

**the right hand of the Most High is exalted;**

**the right hand of the Most High has triumphed!"**

**<sup>17</sup> I shall not die, but live \***

**and declare the works of God.**

**<sup>18</sup> God has punished me sorely, \***

**but did not hand me over to death.**

**<sup>19</sup> Open for me the gates of righteousness; \***

**I will enter them; I will offer thanks to God.**

**<sup>20</sup> "This is the gate of the Holy One; \***

**those who are righteous may enter."**

**<sup>21</sup> I will give thanks to you, for you answered me \***

**and have become my salvation.**

**<sup>22</sup> The same stone which the builders rejected \***

**has become the chief cornerstone.**

**<sup>23</sup> This is God's doing, \***

**and it is marvelous in our eyes.**

**<sup>24</sup> On this day the Holy One has acted; \***

**we will rejoice and be glad in it.**





story of how God has loved and saved us, and how God continues to love and save us, what else can we do but respond by affirming our faith using the poetry of the ancient creeds?

The Nicene Creed is our response to having heard the Word of God. These words coming from the 4th Century, as we pray them, express the poetic core of what we, the Church, believe.

The Prayers of the People follow the Creed. To pray for the Church, the world, others and ourselves is one of the fundamental reasons we come to God in worship and it is an obligation we bring from our baptism. The Prayers of the People come from the people and that provides a wonderful opportunity for us to serve the church. In this way Christians share in Christ's "eternal priesthood," interceding to God the Father on behalf of the whole of creation. Prayer is "thinking God's thoughts."

It is thought that the exchange of the *Kiss of Peace* comes as early as the second century. This gesture is a sign of the Church's reconciled life in Christ, and is appropriate before we bring our offerings to the altar.

After the offertory sentence, people remain seated. The 1549 Book of Common Prayer provided twenty sentences of scripture to be sung while the people were placing their

**The Nicene Creed, *said by all, standing as able***

*We believe in one God, the Father, the Almighty,  
maker of heaven and earth, of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father, God from God, Light from Light,  
true God from true God, begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again in accordance with the Scriptures;  
he ascended into heaven and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.*

**The Prayers of the People**

God of love, we rejoice with angels, and all the host of heaven, as we celebrate the Resurrection of your Son. Bless today's joyful celebration and turn our hearts to you with new delight and commitment.

*Response* **We praise you, Almighty God. Alleluia! Amen!**

God of mercy, bring your church to new life. Awaken in us a faithfulness that manifest itself in joy, in dedication to work of reconciliation in the world, in care for your creation, in awe of your glory.

**We praise you, Almighty God. Alleluia! Amen!**

God of wholeness, bring those who suffer to new life. We pray for those who bear the burden of pain and anxiety, whose relationships are shattered, whose lives are full of despair. Lead us to find ways to be present with them and reflect your love for them.

**We praise you, Almighty God. Alleluia! Amen!**

God of light, bring those in authority to new life in the ways they lead their nations. Show them the path of integrity and truth that their people may live in peace, that all may have plenty.

**We praise you, Almighty God. Alleluia! Amen!**

God of eternity, we give thanks for those who have gone before us and have entered into new and everlasting life in your presence.

**We praise you, Almighty God. Alleluia! Amen!**

**The Peace**

*Presider*  
*People*

The peace of the Lord be always with you.  
**And also with you.**

**The Holy Communion**

*All are welcome at Christ's Holy Table.*

OFFERTORY ANTHEM: HAEC DIES

*-Sung by St. Luke's Choir*

*If you'd like to give electronically, use your phone's camera on the QR*



*code.*

DOXOLOGY, with Alleluias, sung by All

**Praise God from whom all blessings flow; praise God all creatures here below.  
Alleluia, alleluia! Praise God above, ye heav'nly host. Praise Father, Son and Holy  
Ghost. Alleluia, alleluia; alleluia, alleluia; alleluia.**

### The Great Thanksgiving - Eucharistic Prayer D

*The people standing.*

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

*People* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

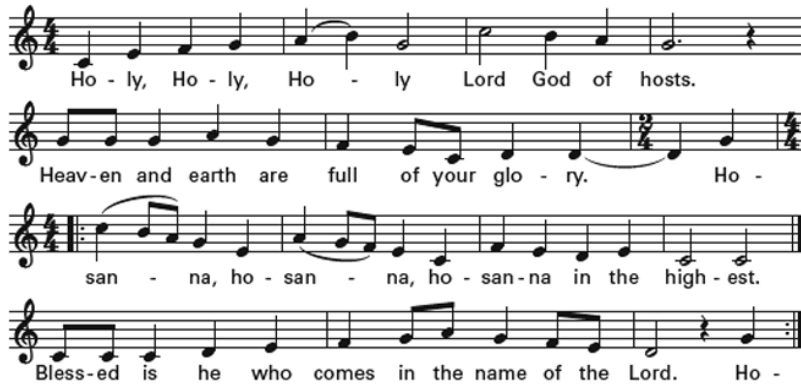
*Presider* It is truly right to glorify you, God, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

**Sanctus**, spoken at 8am, sung at 10am



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.  
Heav - en and earth are full of your glo - ry. Ho -  
san - na, ho - san - na, ho - san - na in the high - est.  
Bless - ed is he who comes in the name of the Lord. Ho -

*Presider* We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor, he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

offerings in “the poor men’s box.” With the offertory sentence, we now begin the second part of the liturgy, called the Holy Communion. The offertory is not just a matter of “taking up the collection.” It is a time when we prepare to offer our whole lives up to God. All things come from God, and so we offer not only our money, but bread and wine as the work of our hands, our voices lifted in praise, and indeed our whole selves. A sense of self-offering is essential in preparation to celebrate and receive the self-offering of Christ.

The Table is set. We have placed our lives on the table of the Lord, and we are ready to hear the long prayer known as the Great Thanksgiving. The presider greets the people, and they are invited to participate with their whole heart in this very meaningful prayer. There is no greater thanksgiving possible than our thanksgiving for what God offers to us in Holy Communion.

All of the Eucharistic Prayers are Trinitarian, which means that they all speak of the God we worship as Christians: Father, Son and Holy Spirit. Each begins with a section of praise to God the Father and Creator of all. This is followed by a section that remembers and makes present the saving work of Jesus, God the Son. Finally, we invoke the presence of the Holy Spirit to make this Holy Communion real and effective in our own lives.

In response to remembering God’s mighty deeds, we then join our voices to sing the Sanctus, “Holy, holy, holy...” This great hymn of praise can be traced to Isaiah (6:3) and Revelation (4:8), where angels before the throne of God sing it. The last part of this hymn of praise, called in Latin the Benedictus, “blessed is he...”, recalls the words shouted by people as Jesus entered the city of Jerusalem on Palm Sunday.

Here we come to the heart of the Eucharist. We recall Jesus’ Last Supper with the disciples, the Passover meal, shared the day before his crucifixion. The narrative is drawn

almost word for word from the Biblical accounts in Luke (22:19-22) and Paul's First Letter to the Corinthians (11:23-25). The tradition of the Western (i.e., Roman Catholic) Church has been that the recital of these words brought about Christ's presence in the bread and wine; and so they are marked with special solemnity and the ringing of bells. In the Eastern Tradition, the invocation of the Holy Spirit was understood as the critical moment. The Episcopal Church has always included both of these elements in its prayer and has never tried to define a moment of transformation. It is sufficient to know that in the offering of our prayer, Jesus becomes present in the elements and the action of the liturgy.

The Eucharistic Prayer ends with the whole congregation joining together in saying the Lord's Prayer. This is the prayer that Jesus himself used and taught his disciples to pray.

As the bread is broken, we take time to ponder the holy mystery of The Eucharist. The host, which is the large wafer that the celebrant holds up, has become the body of Christ, and now is broken, symbolizing for us Jesus' broken body on the cross. Bread must be broken to be shared. Here we celebrate and give thanks for Christ's gift of himself for us.

In this church, all are welcome to

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*Presider and People* **We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.**

*Presider* Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord. Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.** *At 10am, Amen is sung by all:*



And now, as our Savior Christ has taught us, we are bold to say,

*People and Presider* **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

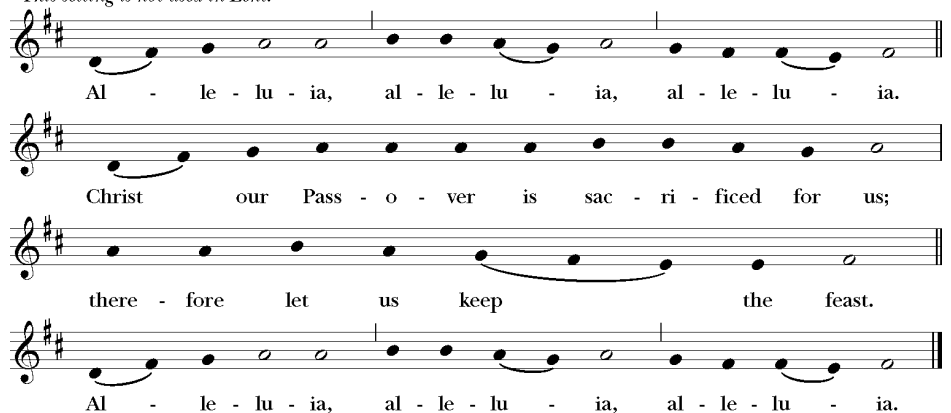
**The Breaking of the Bread, *silent moment.***

***Fraction Anthem, spoken at 8am, sung at 10am (see next page)***

*8am: Celebrant:* Alleluia Christ our Passover is sacrificed for us.

*People:* **Therefore let us keep the feast. Alleluia.**

*This setting is not used in Lent.*



## The Communion

Wherever you are on your spiritual journey, all are invited to receive Communion. Gluten-free wafers, as well as grape juice, are available at the floor communion station; please indicate your preference. If you have difficulty coming forward, communion will be brought to you at your seat. You are invited to light a candle for a person or concern for your prayers. The candle station is located to the right of the sermon pulpit.

## During the Communion

Hymn #335: *I am the Bread of Life*

Communion Meditation: *I Believe in Christ*

-Blue Pew Hymnal

-St. Luke's Choir

## Post Communion prayer, Presider and People

**Eternal God, heavenly Father, you have graciously accepted us as living members of your Son, our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

## An Easter Blessing

May the silent presence of your death that has walked beside you since the moment of your birth, call your life to attention. May you wake up to how scarce your time is. May the urgency to become free, equal the call to your destiny — that you would gather yourself up and decide carefully how you can now live the life you would love to look back on from your deathbed. May you die to dying, so that you might live into the blessing of the Holy Trinity. May God the Creator, God the Redeemer, and God the Sustainer rest upon you now and forever. **Amen. Alleluia!**

**Sending Hymn # 205, "Good Christians all, rejoice and sing!"**

- pew Hymnal

## The Dismissal

*Deacon* Let us go forth in the name of the risen Christ. Alleluia, alleluia, alleluia!

*People* **Thanks be to God. Alleluia, alleluia, alleluia!**

**Congregational Postlude: Hallelujah Chorus**

-Handel

*The congregation is invited to sing along during the postlude.*

*Our Easter altar flowers are shared with homebound friends and neighbors. If you are able to help deliver flowers, please come forward after the service to pick up a plant for someone in your neighborhood.*

come forward and receive communion at Christ's table. This is more than just an individual act. We come forward to the altar as a sign of our unity in Christ, who offers himself to us so that we might become what we receive, the Body of Christ.

The Episcopal Church encourages people to receive communion in both kinds (bread and wine), although you receive the full benefit of the sacrament if you receive only one. Gluten-free wafers are also available. Please know that at St. Luke's Church all are welcome to share in the Lord's Supper, but no one is required. If you wish to come forward with the communicants and receive a blessing rather than the sacrament, cross your arms over your chest as a signal to the Eucharistic ministers.

The final prayer reminds us that as Christians, strengthened by the Eucharist and empowered by the Holy Spirit, it is our mission to serve the world in the Lord's name; to literally be the body, the hands, feet, eyes, ears and mouth of Jesus in our communities. This formal conclusion of the communion was a development of the 4th century.

The service then concludes with the Dismissal. Since the beginning of the church, it has been the Deacon who gives the Dismissal. It is a symbol of the Deacon's vows to send the church out into the world to serve the Lord.

*Commentary is adapted from the website of Holy Trinity Episcopal Church, Menlo Park, California. Printed here with permission.*